The Bombay Guardian.

VOL XXIV.—New Series.—No. 52. SATURDAY, FEBRUARY. 22, 1879. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—In the *Daily Telegraph* of January 7, appears a notice of a lecture entitled 'Are the Ritualists law breakers?' by a Mr. Layman. The lecturer defined Ritualism as "Common sense applied to divine service." In the same paper is a letter from a correspondent describing a scene in St. James', Hatcham, which affords a curious illustration of the "common-sense applied to divine service." An extreme Ritualist had been officiating there and in consequence of the complaints of some of the parishioners the Bishop induced him to resign, and sent a minister from St. John's. No sooner had this clergyman knelt down at the north side of the communion table, than a number of Ritualists got up and left the church and simultaneously the choir withdrew to the vestry. The congregation joined in the responses and the remainder of the service was carried on with hearty reverence. At the afternoon service the choir attempted to force their way to the chancel, and the minister had to request them not to enter it. They remained in the church and endeavoured to promote discord in the responses. The person who can find common sense in this must have a very strange notion of what constitutes it. What are we to think of the religion of those who, making no enquiry as to what a minister is in life and teaching, are shocked beyond measure because he kneels at the north side of the communion table? This is exceedingly like Brahminism.

—In our issue of Feb. 1, we noticed the opinion expressed by Rao Bahadoor M. G. Ranade that Christianity, or the Syrian creed as he calls it, supposes a rival of great power next in might to God who spoils God's work and creates confusion; while 'it is the glory of our Hindu Theosophy that it holds the doctrine of one God without a second.' He does not tell us in what ancient Hindu book this theosophy is found. We have already answered his statement regarding the teaching of the Bible. We incline to think that like many who have received instruction in Government colleges, he is more indebted to Milton for his knowledge of Christianity than to the Scriptures. Milton was not a little influenced by existing epics; his poetical taste was, to a great extent, formed and determined by his study of classical writers; and he imagined that it would make his poem more sublime and dramatic if he clothed the Prince of darkness with attributes approaching those of divinity. The poem was written specially for those who know the Scriptures and who would not be likely to be deceived by these artistic liberties. But when Milton is used as text-book by those who are not acquainted with the Bible, the ideas conveyed are wide as the poles from the simplicity of the Scripture representations. As a matter of fact, the Lecturer must be aware that men generally are influenced not by the will of their Creator, for their own heart condemns them for innumerable things that they do and say; and in this fact we have the evidence that they know the will of God and yet, having free will, disobey it. That which they actually do is according to the mind of Satan, and accordingly Satan is represented as the God of this world. At the same time, Scripture tells us that the least believer has power greater than the adversary; "resist the devil and he will flee from you." Satan was once an angel of light and was then no nearer the Majesty of heaven than Michael, Raphael or any now-existing archangel; but who would dream of saying that Michael was a rival of great power next in might to God? There is no being who is not dependent on God for existence from one moment to another; this thing is just as true of fallen spirits as of unfallen ones. The gifts of God are without repentance, and having bestowed upon his creatures the gift of free-will he does not revoke it, though this gift when abused becomes a curse to the one who abuses it and to others. But they who are minded to do the will of God have the assurance that all things, even all that wicked spirits or men can do, will be made to work together for their good. "All things are yours, whether the world, or life, or death, or things present or things to come, all are yours and ye are Christ's and Christ is God's."

—We are interested in an account of Native evangelization reported in the *Indian Christian Herald*. There is a Baptist Mission at a place called Koolnah; the church is under a Native pastor, Rev. G. C. Dutt; connected with the church is an evangelistic society that supports two preachers and a Bible woman, on small allowances. Each Christian woman sets apart a handful of rice every time she cooks, and in this way, mainly, the income of the society is obtained. Some account is given of a tour made by two young Native Christians, aged 18 and 16. They were kindly received every where. They would start in the morning, and spend the whole day among the people of the village, eating in their houses; returning in the evening to the bazaar, they cooked their own dinner and slept in a dilapidated building. What expenses they incurred were defrayed by the Sabbath school children at Koolnah. Now what is wanted is that native Christians who are competent to preach and lead men to Christ, should be willing to throw themselves on the Lord, in voluntary efforts for their fellow-countrymen, supported by the prayers of their brethren. When our Lord sent out the seventy he wished that it should be made evident to the people whom they visited that they went forth in simple dependence on the Lord their master; and because the people saw that this was the case, they received them into their houses and gladly ministered to them. There is a difference between the state of things in Palestine and that in India, certainly; but perhaps the difference is not so great as we are accustomed to imagine. At all events we would be glad to see the experiment occasionally made. The people of this country respect all men who seem to look to God for their support, and find it very difficult to understand the Protestant idea of religion, so studiously careful of all conceivable comforts and conveniences. Because the Lord has showed us that there is no merit in religious poverty, it does not follow that there is not a renunciation of the things ordinarily sought after by men, which is fitted to give expression to the heart's confidence toward God.

—What a mighty evil the custom of spending large sums at marriages is in this country was shown the other day at Tanna, when two peasants testified that they had reduced themselves to a condition of serfdom for a long term of years, for the sake of the sum which they thought it necessary to lay out at their marriage. Hindoos that have a true love for their country would be willing, we should think, to do any thing they could to arrest this mighty evil. Let them set the example of marrying with simplicity and without any excessive expenditure. The poorer classes will not believe that they can give up this pernicious custom, until those who have received more light, give expression by example to their convictions of the uselessness of this expenditure.

—The Bengal Government have taken official notice in the *Calcutta Gazette* of the matriculation of Miss Kadambini Bose, and speak of it as though it were the first instance of the kind. But two years ago, Miss Chundra Mukhi Bose passed the entrance examination. The regulations of the University did not then allow her name to appear in the list of passed candidates.

—What our Lord said about moth and rust is receiving a new illustration. The iron-clad vessels on which so much of England's dependence is placed, are rapidly decaying from chemical causes, it is said, and the Admiralty have in consequence decided to break up some of the earlier ones such as the *Lord Clyde*, *Prince Consort* and *Royal Oak*.

—The Governor of the State of New York recommends that the Falls of Niagara with the contiguous territory on both the American and Canadian sides should be made an international Park.

—We have seen a letter from Poona, the writer of which says he has taken pains to find out the facts of the case mentioned in ours of the 8th inst. He says: "A clergyman visited the Pensioners' school some time ago, and during a Scripture lesson stopped to enquire what Sunday schools each child attended, with a view of finding out what boys should attend his Sunday school.

Shortly afterwards one of the boys, a Methodist, was put apart from the rest for not behaving properly. It is needless to say, his being a Methodist had nothing whatever to do with the question. The boy told the story in his own way on reaching home, and when asked why he was sent down, as he called it, replied that he did not know." The writer considers that the inference drawn was uncharitable. It was a natural one, if the boy was not aware of any other cause than the one mentioned by him.

—The *Indian Mirror* enters a vigorous protest against some views of Mr. Francis Newman expressed in an article contributed to the *Theological Review* entitled: God, Duty and Immortality.

"Mr. Newman's views on the next world have for a long time been of the most uncertain kind. He wishes to hold morality independent of religion, and both religion and morality completely independent of the belief in immortality, thus weakening the basis of each and making each liable to the attacks of scepticism, where the three together would defy the assaults of an entire unbelieving world. Mr. Newman tries to show that men's belief in God remains unshaken even when the belief in another life is discarded.

"We believe quite otherwise. Religion would have lost half its binding force had it not been associated in men's minds with the belief in immortality. Mr. Newman cites the case of the Buddhists. But he forgets that even the atheistic system propounded by Sakya Muni contemplated with horror the inadequacy of human life as a term sufficiently long for the attainment of salvation, and extended his scheme of *Nirvana* through, it might be, an endless series of transmigrations. The entire paper is based upon a wrong rendering of human cravings and aspirations."

With some men the restraining influence of man's reproach is greater than that of the anticipation of a future divine judgment. This restraint exercised by society can only however affect the outward conduct. But the seat of true morality is in the heart, and we know of nothing that will avail in this region except the apprehension of a present, holy, omniscient God.

—A COLLECTION of the positive statements of those who have been regarded in their day as Scientific lights, which statements have been subsequently disproved, would make a volume of some size, and would be in its way, edifying. The positive statement referred to by the *Dnayanodaya* to the effect that the existence of man in quarternary times has taken its place among the best-established facts of science, appeared in the *Nineteenth Century* for October last, and the article was revised by Mr. Huxley before publication. Not only do we doubt that it is among the best established facts of science, we doubt if science has yet furnished any thing at all approaching the evidence which should be available if man had been existing for many myriads of years on the earth, or indeed any evidence that unequivocally demonstrates it. As we have said, our views of Scripture do not forbid the entertainment of such a doctrine; what hinders us is the lack of what appears to us adequate evidence.

—We have read with great pleasure the book in which Rev. Lal Behari Day embodies his recollections of Dr. Duff. We cordially recommend it to our readers. The author is quite at home in the English language and is himself a notable testimony to the moulding power exercised by Dr. Duff and his colleagues. We should be very glad if our Native friends would read this book, as it would show them what are the kinds of influence that have led such students as Mr. Day to cast in their lot with the followers of Christ. The author is a Professor in a Government College and has for many years had no pecuniary connection with missions, and no one can doubt his sincerity in speaking of the men who instructed him or the excellence of the men about whom he writes with so much warmth of affection.

—WE have received the Report of the American Madura Mission for 1878. The opening of the Railway connecting Madura with the sea and with the whole railway system of India, took place three years ago and the providential significance of this event became apparent when the great famine broke out. Great as the mortality and suffering were, they would have been vastly greater if it had not been for such facilities of obtaining supplies as were afforded by the railway. "The same directing Providence which made the best preparation possible for meeting the famine, has over ruled the sufferings of the people to their spiritual good." The report says:

"A comparison of the statistics at the end of this report, with those of last year, shows that we have one more organized church, 28 more Christian congregations with 2,209 more members, and an increase of 277 communicants, 433 having been added this year by profession. Nor does this tell the whole truth. It is the almost universal testimony of the missionaries that they have witnessed more devotion and zeal among professed Christians than ever before."

The Native Christians contributed Rs. 4270, being Rs. 1270 above the contributions of the previous year. We content ourselves for the present with this notice, hoping to make further extracts from the report.

—WE have been favoured with a copy of a pamphlet published at Cambridge. (Metcalfe and Son,) entitled: "On the Construction and Properties of Nasik squares and Cubes of any dimensions." It is the production of the Rev. A. H. Frost M. A. formerly missionary in this presidency, and appeared originally in *The Quarterly Journal of Pure and applied Mathematics.*

—THE home authorities do not think there is any need of reinforcements from India for Natal. A regiment that was on the point of leaving Ceylon for Europe, has, however, sailed for S. Africa. The intelligence received this week from the Natal country is so far reassuring that the Zulu King does not appear to have made much of his opportunity. We now hear of an English victory, but as it was followed by a retreat, the news is not so cheering as one would wish.

—THE new king of Burmah is not willing to turn aside from the time-honoured custom which bids a new monarch put to death all other relatives of his predecessor. According to the intelligence just received from Mandalay, he has murdered all the princes and their families.

—WITH reference to the very interesting statements made by J. M. S. concerning the work among seamen in Calcutta, we might say that we have cause for thankfulness for blessing granted to the same class in Bombay. We have been hearing repeatedly of conversions among them, and it sometimes happens that a ship leaves our port with a number of men rejoicing in a newly found Saviour. We need not say that the services conducted under the auspices of the Y. M. C. A. have had much to do with this. A good many have been brought to the Lord in Dean Lane Hall, where there have been special services for seamen held this week. Col. Haig, mentioned in the communication of our Calcutta friend, is, at the time we write, looked for in Bombay on his way to England.

NOTES FROM CALCUTTA.

GOD is blessing the work among the seamen in our port in a most wonderful manner. Souls are saved at almost every meeting, and "a great company" of converted men are praising God for bringing them to Calcutta. At an ordinary fellowship meeting held a few evenings since, no less than sixty seamen bore witness to the saving power of the Gospel. The best thing about this work is that it is largely carried on by the men themselves. On their ships, at the coffee rooms, in the churches, and at all kinds of religious meetings, they are found full of love and zeal, and ready to help in speaking, prayer, or song. The shipping at this port lies in the river Hoogly, facing the large Maidan, and as no suitable place for the meetings is found close at hand, many of the men assemble on the Maidan and hold meetings there, with the grass for a carpet and the stars for gas-lights. To prevent intrusion a number of men are thrown out as pickets, and when any one approaches he is challenged with "Are you a Christian?" If the reply is in the affirmative he is invited to join the worshippers, and if in the negative, he is urged to give up sin and begin to seek God. In one case which was brought to my notice, this startling question from a stranger on the lovely Maidan, and under circumstances so peculiar, was the means of awakening two men who chanced to be passing that way, both of whom were converted the same night.

This good work has been going forward without interruption for nearly five years, and is more abundantly fruitful at present than it has ever been before. The men converted here learn how to conduct meetings on their ships, and in this way scores of floating churches have been sent away from Calcutta. A few weeks ago I received a letter from a missionary at Valaparaiso telling me how glad he had been to meet praying brethren on a ship at that port who had been converted in Calcutta, and since then a similar letter from Portland, Oregon told of a captain who had come in there with his soul "all on fire for God," having kept up continuous services on his ship from Calcutta to Glasgow and thence to Portland on the Pacific coast. I have never known any Christian work which seemed to have a wider influences than this. The secretary of a vigorous Young Men's Christian Association in a large Australian city was converted here a few years ago. Another convert is studying theology in America, having followed Brother Oakes to Dhew Seminary. Another is a probationary member of the South India Conference, while many others are doing noble service on their ships. The work is by no means confined to the men before the mast. At present there are six converted captains here, and a fair proportion of those saved at our meetings are officers. A special meeting for apprentices has long been held by Colonel Haig, at which as many as eighty lads have been known to be present. Now that Colonel Haig, is leaving us, the Young Men's Christian Association is taking up the work, and I trust will carry it on successfully.

J. M. S.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

The Bombay Guardian.

SATURDAY, FEBRUARY 22, 1879.

REMINISCENCES. VII.

To show something of the state of mind of Homunculus at the period to which we are referring, we make an extract or two from his diary, under date of August, 1834.

"I have derived infinite gratification from the perusal of an article in the *Courier* elicited by some remarks in a religious paper, abusing and reprobating as criminal, all novel readers and novel publishers. What will this country come to? Such bigotry I can scarcely believe to exist in any other part of the civilized world, as that which characterizes the actions and sentiments of some of the sects and sectarians in this country. They are continually finding out some new object of attack in morality, manners and now in belles-lettres. In what country would they dare to impede a man travelling on Sunday, and imprison him till the succeeding day? Such has been done in Connecticut. I cannot express the indignation I feel for such bigots. They have their (Bible) societies in almost every place in the United States. They have done some good to the people in a moral respect; in temperance; but does this privilege them to revile and insult every respectable man who is not totally abstemious? I have heard them express such sentiments as these: 'O for a life whose only occupations should be prayer and praise to thee, O God.' Now I consider it an insult to the divine Creator to contemn all the powers and capabilities, intellectual and physical, that he has given us, wherewith to enjoy or employ ourselves in this world."

"I am reading Volney's "Ruines" by which I am completely fascinated. During the last three or four months Reason has been assiduously at work in my mind, and has thrown out a considerable quantity of rubbish formerly existing there. A pretty large space having been cleared, Volney comes to occupy it. This is just the work I desired to read and what pleasure do I experience in reading his wonderful and profound reasoning."

With much more to the same effect: the above extracts suffice to show the bias that his mind had undergone. He was exceedingly jealous of any thing like a restraint upon liberty of thought and action. What the Christian religion and its aims really were he was very far from knowing. This youth was like the one that is described in our Lord's parable who thought it a grand thing to get away from the restraints of his father's house and afterwards learned that these restraints were only so many providential interpositions between him and a course of suicidal folly.

In the following year H. had experience of some exceedingly better and unanticipated trials. He was keenly wounded where he was most sensitive. We have spoken of his literary disappointments, but refer now to something of a different character, viz. an impeachment of his father's integrity. A consignment of goods of a new fabric had been received from England and there was a question with regard to one of the materials that entered into the composition of it, whether (if we remember rightly) it was cotton or worsted. Upon this depended the amount of duty payable. It was the custom to order one package of every sort of goods to be sent to the Custom-House to be examined; the appraiser then came to the store and satisfied himself with respect to the rest. Beforehand, H.'s father had shown a sample of the goods to the appraiser and had been guided by him in making out the entry, at the lower rate of duty. Some other merchant received a similar consignment and upon that the higher duty was paid. This discrepancy was afterwards discovered, and the Customs authorities, unwilling perhaps to let it appear that there had been any mistake on their part, accused the importer who had paid the lower duty of having used deception. Representations which H. at the time attributed to the malice of an individual, were made that had the effect of causing the Collector of Customs to sieze all the goods in the establishment and remove them to the Custom house to be anew appraised. They were found to have been correctly entered and were restored; only the particular consignment that was wrong, was siezed. We refer to this transaction because it had to do with the inner life of H. It caused him the profoundest grief he had ever known, for it touched him where he was most acutely sensitive.

> From icy heights and isolation, down
> This unbeliever looking with surprise
> That found no utterance, saw what mighty paths,
> How stable, with what ease, men in God's name
> A baseless claim to speak advancing, reared
> For their transparent lies, from sea to sea,
> Mastering the currents of humanity
> Through a long course of centuries; nor dreamed
> That an imposture more profound than all
> Upon himself by his own heart was palmed.

Flattering himself that he was delivered from the prejudices that ordinarily blind mankind, H. noticed how easily and with what astonishing success, those who had professed to speak to men in the name of God, had been allowed to mould the nations of the earth and overpower the mightiest influences of antiquity. He thought all men deluded but himself, as many another skeptical youth does at present, no doubt.

> In history what more gigantic lie
> Than this: That virtue in thy breast her court,
> From the mad world withdrawing, held with joy,
> Declared thy thoughts her own, and in thy ways
> A better than the Sinaïtic code
> Wrote lovingly. These ways by memory
> Revisited, these thoughts exhumed and scanned
> By the true light now shining, hideous seem
> And blackly horrible. Keep this thy prey,
> Oblivion; not too often through thy bars
> Will I upon these spectres of old sin
> Gaze speechless; only when the chaunted lie
> Steals near me, that the human heart and goodness
> Seek ardently each other. He whose laws
> Men willingly obey, his tabernacle
> With special joy upon some sunny height
> That looks like Zion, plants; and triumphs most
> When he from one whose life in some rude sense
> Externally seems blameless, can educe
> This argument: Religion has no fruits
> That liberty insuppliant may not match.

Some would have us believe that man has such an appetency for goodness that he does not need the interposition of any higher power to be guided into the best paths. No one ever held this doctrine more firmly than H., but he has only to look back upon himself as he really was, not as he complacently conceived of himself, to be aware of the utter futility of this notion. Men may have aspirations after something better, but these are not the affections by which they are controlled. A beam from the Sun of Righteousness suffices to show the hollowness of that imagined goodness.

MYSTERIES OF PROVIDENCE.

They who believe that God has given a revelation of his mind and will in the Scriptures, and who in the spirit of true discipleship receive that testimony, are in a position to understand the course of providence. But without this compass to guide, men are not competent to interpret accurately the events of providence. To illustrate this matter, let us say that some man conceives a plan which he undertakes to carry out. The plan is successful; he accomplishes by it what he proposed to accomplish. He concludes that his plan has the approbation of God. A friend of his, a humble student of the Scriptures, assured him at the outset that his plan was one that God could not approve; it had not the sanction of Scripture. Afterwards he calls the attention of this friend to the fact that God had favoured his Plan. The friend denies his inference, and insists that the mere fact of its having had temporary success is no proof of its being according to the mind of God. From the fact that the massacres of St. Bartholomew's Day were successfully carried out, can we infer that God was well pleased with those massacres? When the rich man's fields brought him forth such harvests that he had no place where to bestow the grain, can we infer that the ways of the rich man were according to the mind of God? Did God frown upon Lazarus and smile upon Dives because he left the former to suffer the pangs of poverty and poured wealth upon the rich man? Mahomedans see in the rise and spread of their religion evidence that God favoured it; others see in it evidence of what the sword in the hands of fanatics can accomplish; others again see in it the evidence that God would punish the Christians of that time for their idolatry and neglect of his commandments, by raising up a scourge for the Eastern churches, just as he punished the Jews in days of old by delivering them into the hands of their heathen enemies. The parable of the Tares and the Wheat shows us that in these latter days all shall grow together to the harvest; the tares shall be found maturing as well as the wheat. From the very fact then that a system has acceptance with men, and makes its way in the world, it is impossible to establish the truthfulness of that system. Gamaliel indeed used this argument when seeking to dissuade the Jews from persecuting the disciples of Jesus; 'If not of God it will come to nought,' he said. But no one that knows any thing of history will say that every thing that was not of God has quickly come to nought. Hinduism, idolatry, cannibalism, priestcraft and many other things that we cannot believe to be from God, have existed for thousands of years in the world. Sin is in no hurry to come to nought. We are led to make these remarks by something we find in the *Indian Mirror* to the effect that the Brahmo Somaj is a child of providence. To the question, 'Is the Brahmo Somaj a dispensation?' this answer is returned: 'The living providence of God has called this church into existence. Its founder and leaders we regard as chosen men. Its agencies and arrangements are all divinely ordered. In its movements and countermovements the hand of God is distinctly visible.' This question follows: 'If you look upon the Kuch Behar marriage as providential, in

what light do you look upon the marriage act?' and this answer is returned: 'we look upon both as providential.' He admits however that in both human imperfections occur, and says that such are inseparable from human agencies. Well, the Mormons use similar language. They have influenced a great many persons in their favour by pointing to the hand of providence which they affirm to be recognizable in the whole course of their history. Now all this simply shows how easy it is for men who give themselves heartily to any enterprise, to see the favouring hand of God in their successes. And thus, at the same moment, providence, so called, is speaking to men in a thousand contradictory voices; bidding God speed to Mormonism, Ritualism, Deism, Spritualism, Brahmoism, Comtism and we know not what all. Alas for us, if we had only providence to guide us; there would be just as much evidence for the tares as for the wheat. There is one thing that Providence will tell us if we listen carefully and wisely. 'The wisdom that you need is not in me, but he that upholdeth all things has condescended to give man a written revelation of his will, and without the guidance of that word it is not given unto men to interpret me rightly.'

WHATSOEVER THINGS ARE LOVELY.

The word here rendered 'lovely' is often rendered 'friendly.' It is said that they will have friends who show themselves friendly. Let us have the disposition to see what is favourable in the characters and conduct of those with whom we have intercourse, and we will win their confidence, and perhaps lead them to try and deserve the good opinion we have of them. There is a great deal that is lovely in this world. Let us cultivate the habit of noticing what is beautiful in nature, trees, flowers, clouds, stars, fountains. rivers, the ocean, aye, the grass beneath our feet. Thus will our path be irradiated with the smiles of the Creator. God sees something lovely in the gift of a glass of water to one that is athirst, and we should see something lovely in it. What is more lovely than the friendship that united David and Jonathan, when such mighty influences were at work to divide them? If you have the spirit of Christ why should you not be the Jonathan to some David now? Be like Jonathan even though another should not be found to be like David. Let our minds be taken up with the contemplation of the fair flowers that shed their fragrance around our path, as we walk through the garden of the world; let us walk in love; and let us tell others of beautiful things that we come across, as one carries away from the garden which he visits a nosegay for a friend. What are we to think of those who are enraptured by the beauty and sublimity of nature, or of others who cross the ocean to see the wonders of some far off land, and yet see nothing to attract their admiration in the life of Christ as it is presented in the Gospels, and who see nothing to admire in those who most nearly resemble Christ? Isaiah exclaimed, in anticipation of the days when men would leave all they counted dear to make known the Gospel to those who simply greeted their efforts with contempt: How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation. Yet to how many is the reading of mission reports distasteful. Is this always because the missionaries are not actuated by the spirit of the Master? The bride is to be adorned for the bridegroom; what is the beauty in which she is to be adorned? Our Lord shows us in Matt. xxv. 35,36; and when we come to examine the inventory, we find that these adornings are within our reach to-day. The ornament of a meek and quiet spirit is in the sight of God of great price, of greater value than any diamonds or other precious stones known to man. Put ye on the Lord Jesus Christ; and when we cultivate the blessed art of seeing the manifestation of Christ made in the lives of those who are guided by his precepts, we are then most effectually putting on Christ.

INTERNATIONAL BIBLE STUDY.

March 2, 1879. Luke XXII. 10—20.

The man bearing the pitcher was the unconscious guide to the disciple who was commissioned to prepare the place for that wonderful Passover supper when our Lord more fully disclosed his mind, his character, his mission than ever he had done before. A man fancies he is simply bearing a pitcher of water when he is perhaps showing the way to another who shall change the face of society. Let us then do the right thing in the right way, heartily, cheerfully, for we know not what issues may depend upon it. Because of the great crowds that were in Jerusalem on these occasions it was sometimes difficult to obtain a room in which a company of strangers could eat the passover lamb. Who this goodman of the house was we know not; if it had been a known disciple, Jesus would not have needed to indicate the house in this round about way; but he was evidently well-disposed, and we may hope did not afterwards regret that he had shown this act of hospitality.

"With desire I have desired." That is, I have greatly desired. We have only to read the account contained in John, chs. xiii—xvii. to understand why Jesus should have entertained this strong desire. He wished to prepare them for what was to follow, and specially to impress them with the spiritual character of his kingdom, and stimulate their desire for peace, love, humility, joy, and the other fruit of the Spirit.

"I will not any more eat thereof until it be fulfilled in the kingdom of God." The special object of these words was to direct their minds to the fact that the great prophetic purpose for which the Passover had been instituted was about to be fulfilled. The Passover was commemmorative of the deliverance of the children of Israel from Egypt but was even more distinctively a prophecy of the atoning death of Messiah, the Lamb of God, slain from the foundation of the world, (in the sacrifices instituted on the fall of man,) the Lamb that taketh away the sin of the world. "He took the cup." There is no indication of its contents either here or elsewhere in the Bible, except that in the words which here follow, it is spoken of as the fruit of the vine. The sacred writers content themselves with the simple designation, the cup. There is no mention in the Old Testament of any cup in connection with the Passover supper, nor can we say when the custom was introduced. We have no reason to believe that it was of divine origin. But our Lord saw nothing objectionable in it and complied with it without any recorded remark. There is a good deal in the Talmud with regard to the Jewish mode of celebrating the Passover and from that we learn that a cup of wine was mingled with water, over which the master of the house, or whoever presided, gave thanks and then drank it off. The thanksgiving was as follows: "Blessed be thou, Oh Lord, who hast created the fruit of the vine. Blessed be thou for this good day, and for this holy convocation which thou hast given us, for joy and rejoicing! Blessed be thou, Oh Lord, who hast sanctified Israel and the times." Of these cups of wine they drank four in the course of the ordinance. In Horne and Davidson's "Introduction" we find this note: "In the Abbah Turim (Orach Chaim 471,) it is enjoined that if the wine be strong it must be mixed. The modern Jews being forbidden to drink any fermented liquor at the Passover drink either pure water or a wine prepared by themselves from raisins. It is not known when the Jewish custom of excluding fermented wine from the Passover feast, began. It is however very ancient and is now almost universal among the Jews." If we bear in mind that the Jews, since they were removed from their ancient soil have been scattered in widely separate countries without any means of ecumenical conference, it will appear that any custom that is at all universal among them must have had a very high antiquity. The Jews in India from time immemorial have been accustomed to use at the Passover wine prepared from raisins and prepared at the time when it is needed.

"He took bread." This was after the celebration of the Passover supper. Here, as in all the other Gospels, the language is the simplest possible; nothing to distinguish the command from other commands of our Lord. The word sacrament is never used in connection with this ordinance in the New Testament; not a word to show that the observance of this command will compensate for the neglect of any other commandment. They who are loyal to the Lord Jesus will keep this as they keep other commands of the Master, because he has ordained it.

"This is my body which is given for you!" 19. After giving thanks to God for the bread, he gave it to the apostles with the above words. He gave them bread and said 'This is my body which is broken for you.' What could they understand but that the bread was in some way to represent his body? His body was to be broken on the morrow, even that body which they saw with their eyes, and could handle with their hands. A little later, this same evening, he said to them 'I am the vine.' Some time before he had said, 'I am the bread that came down from heaven to give life unto the world;' 'the good Shepherd giveth his life for the sheep'; 'I am the light of the world;' 'this is the stone which the builders rejected.' No one ever dreamed of any thing so monstrous as a litteral interpretation of these words; until the time came when priestcraft had re-effected its entrance into the church with seven other spirits worse than itself, and

when it was necessary to put all that relates to the savation of men into the hands of the priests. 'This cup is the new testament in my blood which is shed for you." For *testament* read *covenant*. This is the covenant mentioned prophetically by Jeremiah xxxi. 31 By faith in the crucified One, the Jewish believer passed from the Mosaic covenant into the covenant of grace, and the Gentile believer passes from the covenant of works into the liberty of the children of God. The Lord's supper is a most blessed device for the strengthening of our faith. The more completely we lay hold of the idea that in the broken bread and in the cup, God actually makes over to us his Son and all the fulness of grace that is in him, the more deeply shall we enter into the design of the institution. Of course it is not the flesh of Christ that we need, for that will profit us nothing, but Christ himself, and we are taught that we owe every thing to his death whereby we are made nigh to God.

NOTICES

BOMBAY AUXILIARY BIBLE SOCIETY,

The Annual Meeting of the Bombay Auxiliary to the British and Foreign Bible Society will be held in the Hall of General Assembly's Institution, Kalbadevi, on Friday the 28th instant, at 8 P. M., when a Report of its proceedings for the past year will be submitted.

Major G. W. Oldham, the President of the Society, will occupy the chair.

The attendance of the Friends of the Society is respectfully invited.

T. CARSS.
E. S. HUME,
Secretaries.

Bombay, 21st February, 1879.

House of Hope. Received from Dhubri, Assam, Rs. 10.

Epitome of News.

Saturday, February 15.

—A fresh report has been received at Berlin respecting the progress of the excavations at Olympia. The report is very satisfactory, and holds out a hope of the entire work of laying bare the ancient city, with all its buildings, aqueducts, altars, and monuments, being completed in the space of about two years.

—An interesting archæological discovery has just been made near Havre by M. Bourdet. It is that of the remains of a station dating from the age of polished stone. A series of diggings has produced a magnificent collection of subjects in flint, consisting of hatchets, knives, arrow-heads, mills, and fragments of the latter.

—The Lambeth Conference appointed a committee to consider the relations between the Old Catholics and others who have separated themselves from the Roman Communion. To this committee the Archbishop of Canterbury has referred a petition from Pere Hyacinthe praying for official recognition of the Old Catholics by the Anglican Episcopate. Bishop Eden, the Primus of the Episcopal Church of Scotland is chairman of the committee, and he has addressed a very long and important letter to Pere Hyacinthe, by desire of the Archbishop and other members of the committee, stating that, in conjunction with the Bishop of Edinburgh, he will so far recoguise the mission of Pere Hyacinthe as to tender it a provisional oversight.

—The *Athenæum*: "The forthcoming Volume XI. of the "Records of the Past" is the last which will contain translations from the Assyrian, and there will be found in it a series of texts by different Assyriologists of the highest interest. Among the papers are some literary compositions, both prose and poetical, of great merit, throwing light on the contemporaneons styles of other Semitic nations, especially prophecy and mythological narratives. The time is fast approaching when a sketch of the Assyrian religion can be traced from the information afforded by the Assyrian inscriptions. Although the tablets and inscriptions that have been as yet discovered at Babylon have not presented much of the history of that kingdom, especially for its later annals, yet that discovery of fragments referring to the era of Nebuchadnezzar affords promise that future excavations, about to be undertaken before long, may produce terra-cotta documents as important as any which Assyria has yielded up. The writers in the present volume have in some instances copiously illustrated their translations by notes, and thus supplied what was felt to be a want in the texts of previous volumes. Besides the translations from Assyrian texts, a translation has been contributed by Dr. Ginsburg of the "Moabite stone." It is so intimately connected with Biblical archæology that its place in this volume appropriately closes the Semitic portion of the work."—

—The following remarks made by General Sir A. T. Cunynghame, K.C.B., in May last, are worthy of attention at the present time:—

Cetewayo has now got a large army, and he has a clever commissariat entirely administered by the women of the tribes. These women carry many days' food for their husbands on their backs; they think nothing of running twenty miles of a night to carry them their food; and, therefore, Cetewayo could easily make a raid into our country of, say 150 or 200 miles, and his troops would be supplied by a commissariat nearly as perfect for their requirements as our troops are by the transport carriers. We should, therefore, be very cautious in saying that Cetewayo could not do this or that, or that we could put him down. I believe Sir Edward Bulwer has adopted the wisest course in causing the arbitration which is going on at this moment, and which I have every reason to believe and hope will end in the most satisfactory way, and that an arrangement will be come to by which we shall avoid a war in that country. If we could stave off wars in South Africa for some time, it is my belief that by giving the inhabitants employment, the construction of railways, and other works, we shall civilize the people, and it is better to civilize them by civil means than by military operations."

—*Bombay Gazette*: At a recent trial of an inamdar before the Sessions Judge at Tanna, for appropriating Government timber, in which counsel from Bombay were engaged, two witnesses gave evidence as follows.

Narayen Rattan, a koli, deposed—"The accused is my master. He paid Rs. 40 for my marriage expenses, and I have to serve him as a field labourer for *twelve years*, receiving monthly two pharas of rice in the husk and a little salt and pepper, and annually a blanket, a head cloth, and a pair of sandals, no money." Then Kurdia Mahadeo, a koli, gave evidence in the following terms: "The accused paid Rs. 100 for my marriage expenses, and I passed him a written agreement to be his servant for *twenty-five years*. I get no salary. I receive monthly one maund of rice in the husk with salt, and annually I get a blanket, two handkerchiefs, a pair of sandals and some tobacco." These people were kolis of Warra in the Tanna Collectorate. We were aware that this kind of voluntary serfdom prevailed in Khandesh on the western borders of the province, but it appears strange to find it within a few miles of Bombay civilization.

Monday, February 17.

—*Times of India*; Candahar, 12: The British troops to remain here for the summer are the 60th, and the 59th, with the Royal Artillery, except the G-4 and a Mountain Battery.

—*Lucknow Witness*: "We would like to second the suggestion in the last number of the *Indian Church Gazette* that wooden coffins are by no means a necessary part of Christian burial, and that a decided effort be made by Missionaries and others to prevent this needless burden being placed on the poor Native Christians of this country. The expense is often far beyond their means, and might just as well be done away with. The important thing is for those having the power so to do, to create, both by precept and example, a public sentiment against it. The body of our Lord Himself was merely wrapped in a linen cloth, and this is much more in accordance with the customs of the East. Or if some further wrapping be desired let there be a covering of wicker work which is both cheap and otherwise suitable, and has indeed been much advocated of late for use in England. It is still more appropriate for India. Why not? Let the Native Christian Church of this land start right in the matter both of funeral and marriage customs."

—Same, "We are glad to hear that the movement in favor of Christianity in connection with the Free Baptist Mission in Orissa, of which we gave some account last week, is still going on. About four hundred Hindoos have professed allegiance to Christ after publicly renouncing caste with elaborate ceremonies."

—The *Times of India* gets this from Herat: "Of the six cavalry and sixteen foot regiments that were here, two cavalry and one infantry went to Kandahar, and now two cavalry and two foot are off to Maimena. Mahomed Oomer Khan is the Governor of Herat. Nazir Hoosein Ali commands the troops. "Meer Ufzul Khan, late Governor of Kandahar, is staying at Furrah. The Herati public want the English army to come very much."

—A petition has been presented by some inhabitants of Ahmednuggur to the Famine Comission, in which they assign these reasons for the depressed condition of the ryots:—"1st, that the ryots have become physically incapable of doing any kind of work, as they are insufficiently fed, and, secondly, that the ryots have become helpless on account of their debts, and consequently they have become less industrious and honest; and seeing that their whole profit is taken by the Government and the sowkars, they do not try to improve their lands."

—In compliance with the wishes of the Government of India, schools will be opened at Bellary, St. Thomas' Mount, and Secunderabad, where soliders will be trained in the art of electric telegraphy.

—The foundation stone of a new Roman-Catholic chapel at Kotree, was laid the other day: "The accomplishment of the work thus begun has for years been the prayer of the Catholic community at Kotree, and *they now thank St. Francis Xavier*, on whose festival last year the first sod of the foundations, was dug, for having obtained for them the long-desired blessing."

—*Times of India*: "While Lancashire and other industrial centres at home are quarrelling on how to invade Central Africa, it may be remarked that the Italians and Germans are doing the work, and bid fair to entirely forestall us. As regards the Italians we have already spoken in these columns. One expedition is already at Shoa; another is proceeding thither via Zeylah, a Somali port. Menelek, King of Shoa, is to meet it there, and the object is to found a colony in the interior and open out new markets for Italian trade. Every sort of produce can be raised in Shoa, coffee, cotton, grapes, olives, gold dust, and ivory being part of the exports; and quite a *furore* exists in Italian towns in advancing this project

for providing an outlet for the superabundant population, and a new field for commercial enterprise."

Tuesday, February 18.

—Reports have been received stating that on the 19th at Colonel Ryall's camp, in the Arghasan Valley, a horseman advanced alone towards the camp, dismounted and fired at a European soldier, missing him. He subsequently fired one or two shots into the camp before he was killed. About forty armed men watched his proceedings from a distance. They were driven off by the troops in camp and two were killed, the others being wounded. There was no loss on our side.

—Wali Mahomed reached Jellalabad on the 16th.

—Notwithstanding fines and the Imperial edicts against its growth and consumption, more and more opium is produced and used in China each year.

—A report was current in Paris a few days before the last Mail left, of the attempted poisoning of the Pope by the Jesuits. The report was telegraphed by the Papal Nuncio in Paris to Cardinal Nina, and numerous inquiries were made of the Pope's physician on the subject. On his Holiness being informed of the story he is said to have called his private chamberlain and said :—"Thank the visitors, and announce also in the antechamber that I am feeling quite well, and that the poisoning is only for the present a pious desire." Speaking quietly of the matter, the Pope observed: "The Jesuits are too wise. Were they to attempt and succeed, they know that the crime must be traced home to them, and that my successor would pay my debts to them." The Jesuits have, meanwhile, presented their ultimatum to the Pope, demanding to be reinstated in their old position and to have their share in the government of the Church, pointing out the benefits to accrue from their support and the damage they are still capable of doing. The Pope yields not an iota. He says, "'I frati devono fare il frate' (Let friars act the friar,) and not meddle with mundane affairs."

—*Bombay Gazette*: "We are informed that the following ladies and gentlemen, who arrived in Bombay yesterday, comprise the committee sent from the Theosophical Society of New York to confer with the Arya Somaja as to the best means of disseminating among Western nations a correct knowledge of Oriental philosophy:—Major Henry S. Olcott, President of the Theosophical Society, late Special Commissioner of the War Department, and Special Commissioner of the Navy Department of the United States. The Countess Heliona P. Blavatsky, corresponding Secretary of the Theosophical Society, and author of Isis Unveiled."

A Mr. Wimbridge and Miss Bates are in the company. What is meant by Special Commissioner we know not.

—Same: "We publish this morning a reassuring telegram from Natal. The Zulus, after the usual fashion of savages, seem to have contented themselves with the slaughter of some hundreds of their enemies, and not to have pursued their advantage by invading Natal; and Lord Chelmsford's army seems to be executing steadily the original plan of campaign, for we are told that the centre column of the force is established in Zulu territory."

"Yesterday afternoon General Grant paid a visit to Admiral Corbett on board the flag-ship Euryalus, and was received with a salute of 21 guns, the sailors at the same time manning the yards. In the evening there was a large dinner party at Government House, and after dinner there was a reception of native gentlemen of Bombay, who were introduced one by one to the General."

—The *Rangoon Gazette* does not think highly of thk new King of Burmah and says that British subjects in Mandalay are now living on a volcano which may at any time burst out.

Wednesday, February 19.

—*Times of India*: It is just at this moment the fashion to speak as the Afghan war as over, and General Biddulph's force is actually returning to Mooltan. But we do not see the use of crying peace when there is no peace. It is true that the Afghans are cowed and quiescent, but we shall be agreeably surprised if the premature withdrawal of troops does not embolden them to try their fortune once more in the field, or rather in the mountain passes. The Afghans are never so full of energy as when their enemy is, from whatever cause, executing a retrogade movement.

"We are glad that the proposal to stop the mills from working on Saturday and Sunday every week was adopted by the mill-owners of Bombay at their meeting on Saturday last. We only wish that this sensible resolution had been carried out a year ago, when the mill-owners found that the supplies of goods turned out were greater than the demand, and that the accumulating stocks of goods manufactured could not be sold at a profit."

—The *Bangalore Spectator* says:—"The mortality among the famine orphans, in spite of every care bestowed on them by the charitable individuals and associationss that have taken them in, is still high, and the effects of previous desertion and starvations are such as cannot be easily ignored or surmounted. It will be recollected that 3,000 orphans remained on the rolls in November last, of whom nearly 2,320 were lodged in private aided orphanages."

—Her Majesty's Troopship Crocodile, 4,173 tons, Captain F. P. Doughty, arrived in harbour yesterday from Portsmouth, which port she left on the 16th January. She brought 48 officers and 9 ladies, and also 1,120 men, 30 women, 34 children. During the voyage there were 2 deaths of children.

—Babu Khetter Nath Chatterjea a native of Barasat, and ex-pupil of the Barasat Government School, who is now employed at Indore as Executive Engineer of that state, has made over to the Bengal Government a sum of Rs. 15,000 in Government securities, yielding an annual income of Rs. 626, of which Rs. 600 are to be devoted to assisting poor boys of Barasat and the neighbourhood in prosecuting their studies, the balance being given to the Barasat Government Dispensary.

—The *Indian Chr. Herald* mentions two instances in which *Kirttans* have resulted in conversions.

—*Deccan Herald*: "Baramutty:—The country in this direction is in a disturbed state. Major Daniell has gone out to arrest the ringleaders of the disturbances; and a detachment of two native officers and fifty-five men of H, M's 8th N. I. have left Satara for Warooj on the same errand."

Thursday, February 20.

—*Overland Mail*, Jan. 31; Mr.. Edward Hicks (C.) has been elected for Cambridgeshire without opposition.

The Rev. Joseph Barber Lightfoot, D. D., canon of St. Paul's, has been nominated by the Queen to the see of Durham, vacant by the resignation of Dr. Baring.

The list of Mathematical Honours was published in the Cambridge Senate House on Jan. 24. Mr. A. T. C. Allen, St. Peter's, is First Wrangler; Mr. G. Walker, Queen's, second; and Mr. C. Pearson, King's, third.

Amongst the deaths recorded this week are —Sir Capel Molyneux, Bart.; General J. W. Yaldwyn, Indian Army; General G. W. Y. Simpson, R. A.; Col. Home, C. B., R. E.; Surg.-Major J. Miller, M. D., late Staff surgeon to the Governor of Madras; the Dean of Llandaff; Viscountess Molesworth; and Mr. W. Macaulay, P. & O Co.

The results of the French census of 1876 have just been published. They are very remarkable. On May I, 1872, the population of France was 36,102,921; on Dec. 31, 1876, it had risen to 36,905,788, being an increase of 802,867 inhabitants in about four-and-a-half years, or an annual increase of about one-half per cent. But even of this accession as many as 201,580 individuals ought by right to be deducted, being those natives of Alsace and Lorraine who "opted" for the French nationality three years after the conclusion of the Franco-German war; so that the real increase due to the excess of births over deaths is not more than 601,287.

The new bishop has made his mark in the literary world. His "Commentaries on the Epistles of St. Paul" are well known, and are highly valued by theological students.

As a contributor to the best periodicals Dr. Lightfoot is widely known. His recent articles in the *Contemporary Review* have placed him in the front rank of our more popular writers. His style is massive, yet lucid.

The telephone and the phonograph are threatened with eclipse by a new apparatus, which, if report speaks truly, promises to be of considerable utility. It is called the Telectroscope, and has been submitted by its inventor, M. Senlecq, to the Comte du Mornel and M. H. d'Arros, who are said to have reported favourably as to its merits. It is intended to produce telegraphically the pictures imprinted on the reflector of a distant camera obscura. The apparatus depends upon the sensitiveness of silenium to shades of light and the effects of electric currents. Should M. Senlecq succeed in perfecting the invention, we shall have an instrument that will enable us to view distant scenes, just as the telephone enables us to hear sounds beyond the reach of our unassisted ears.

Canon Bardsley, the vicar of St. Anne's Manchester, has tendered his resignation, after a laborious ministerial career of forty-five years. He has had seven sons in holy orders, two of whom have died in the mission field abroad and one at home. He has been the means of enlisting in the Church's service some thirty or more young men, finding a large proportion of the money necessary to train them for their holy office. Efforts are being made to purchase an annuity, the endowment of St. Anne's allowing only of a small retiring pension.

On Jan. 28 it was found that Dean McNeile, who has been ill for some time, was sinking slowly and peacefully. He lingered throughout the afternoon but died in the evening at a few minutes before five, apparently without the slightest pain. In 1834 he was appointed to the important incumbency of St. Jude's Church, Liverpool, where he attracted the attention of Dr. Graham, then Bishop of Chester, who rewarded his eloquence with a canonry in his cathedral, while his friends and admirers built for him a still larger church—that of St. Paul's, Prince's Park, subscribing also for the foundation of four scholarships and an exhibition in his honour in the Collegiate Institution at Liverpool, for the support of students at the universities. In 1868 he was promoted to the deanery of Ripon, vacant by the death of Dr. Goode, but resigned in 1876. Dr. McNeile was the author of a variety of sermons, letters, and lectures, mostly of a popular and controversial character, such as "The Jewish People," "The Second Coming of Christ," "The Miracles," and "Secession from the English Church." He also published "Fidelity and Unity," a letter to the Rev. Dr. Pusey on the subject of his "Eirenicon." He was aged 84.

—A new army rank, intermediate between the officer and the non-commissioned officer, has been created by the warrant on promotion in the Army Service Corps, which was issued on Friday, Jan. 24. The warrant officers, or conductors, as they are called, will be selected from the higher branches of non commissioned officers, and will wear a uniform similar to that of the officers; but the rank will not entitle the owner to the military salute, and the

pay will be 5s. 6d. per day, which is the same as the allowance to sergeant-majors in the same corps.

—*Times of India*: "The refugees from Kattywar and Guzerat camping on the Port Trust lands and subsisting on charity, now amount to three thousand, and there is reason to fear that their numbers will be augmented indefinitely unless measures are taken to send them back and to discourage further immigration."

Some measures of the kind are to be adopted.

—Same: The idea of a transaction between the Chosen People and the Unspeakable Turk has been mooted already in more than one quarter. The *Fortnightly Review* of February speaks of it as if it were taking form and substance:—"It is an undoubted fact that the Hebrew financiers who have turned the chronic insolvency of the Khedive to such marvellously good account, and who, according to the latest accounts of Messrs. Rothschild's meditated action, shrewdly perceive that the Egyptian game is up, have their eye at the present moment somewhat keenly fixed on Jerusalem. Already one hears of financial possibilities in which the Holy City, the Syrian littoral, and Asia Minor are interested. Who shall say that we may not be detained shortly to witness a new irruption of money-changers into the Temple?" Is this to be Lord Beaconfield's next surprise?

—Same; Thull, 19: General Roberts arrived here yesterday on his way to Kohat for a few days. The Punjaub Contingents under General Watson march in to-day. A regiment of Cavalry, Horse Artillery Battery, and two regiments of infantry have come in. They number in all about 1,700 infantry, 550 cavalry, and seven guns. All looked well and marched in very good style.

—*Indian Mirror*: The Queen of Madagascar is doing good work in her dominions. An important proclamation has been published by Her Majesty, of a portion of which the following is the translation:—"I thank God very much because the Gospel of Jesus Christ has entered my land and my kingdom, to make wise my people, and to make them know God, that they may obtain everlasting life in the end . . . And on account of this protection which I have got from God, which I see is very good, then I rested my kingdom upon God." Among the other laws is one against selling, making, or drinking native rum. There are also laws having reference to churches, and their orderly management; a law forbidding work on Sunday; and a law against unjust weights of balances. Her Majesty is, we believe, a teetotaller, and hence the rigour of her laws against wine traffic in general. Our Government should do well to imitate the Maharani of Madagascar in this respect.

FRIDAY, FEBRUARY 21.

—*Times of India*: "The telegraph announces a victory over the Zulus. Four thousand warriors on the 24th January attacked Colonel Wood's force, and were defeated and scattered, our loss being trifling. An unsatisfactory addendum to this bulletin is that our troops, though victorious, retired after the battle upon Utrecht. As the Zulus were the assailants in the fight, it is reasonable to infer that they were an invading force, and the retreat upon Utrecht, a town situated some distance from the river Bloed, which forms the frontier on that side, indicates that the victory could not have been so complete as might be wished. Utrecht is about seventy miles north of the point where the Buffalo flows into the Tugela, at which the battalion of the 24th Regiment was cut to pieces."

—Rangoon 20: It is reported that the King of Burmah has murdered all the princes and their families; also that he has removed the new ministers and replaced them by old ones.

—Calcutta, 20: Reports have been received from Mandalay of frequent executions within the palace and the prisons of the relations of the late King of Burmah, who died about six months ago, and that much alarm is spreading in the capital.

—It is said that an abortive attempt was made on the 13th to assassinate Captain Broome, 2nd P. C., whilst attending General Biddulph in examining the country at the junction of the Helmund and Argandab rivers, by an Afghan. The assailant was arrested.

—The Str. *Nizam*, with English Mails, left Aden for Bombay, Wednesday, at 8. P.M.

—Deaths last week, 478.

—We (*Cochin Argus*) are much concerned to hear that a private letter has been received from Captain Peter Easson, of the Barque Randolph, in which he writes:—"I am sorry to inform you, that the barque Deerfoot, Captain William Easson, was run down by a steamer, and Mrs. Easson was drowned." We have no means of knowing where and when the accident took place, as Captain Easson gives no further particulars.

—Mr. E. Rehatsek, M. C. E. has for some weeks been delivering lectures on Hebrew and other Semitic languages, in the Lecture Room of the University Library. These belong to the Wilson Philological foundation.

—There was a hail-storm at Lanowli on Wednesday.

—The Spanish Government has invited tenders for a submarine cable (450 miles long) to be laid between Luzon, Philippine Islands, and Hongkong, where it is intended to connect with the Eastern Extension line to Europe.

—Indian *Daily News*: It is reported by a gentleman from Sumbulpore, that a human sacrifice has lately been offered by some Khonds of the Sumbulpore district, and that an attempted sacrifice has been prevented. The people along the banks of the Mahanuddy are in a state of excitemetn, as the action of the Government, in the case of the reported sacrifice in 1877, has not caused the people in those parts to feel at all safe. There seems no chance of these cases in the Central Provinces being hushed up in the manner in which the Atmalik case was treated.

—A steam boiler in a factory at Aditwar Peyt, Poona, burst on Tuesday, killing three or four men, and throwing down some buildings.

Selections.

INTEMPERANCE.

Christian World: We have before us a paper prepared by Dr. NORMAN KER for the Social Science Congress, and read to that body on Tuesday last. The subject is "The Mortality from Intemperance," and the facts which it adduces are nothing less than appalling. Among the facts, we do not reckon the estimates he gives of the number of deaths which may be traced, directly or indirectly, to the effects of strong drink in the course of a year, partly because the calculation would appear too uncertain to be accepted as conclusive, and partly because we think the case is made all the more forcible by the omission of any elements which might be objected to as exaggerations. We are bound to say, however, that there are no signs of rashness or excessive credulity in the paper. The different aspects in which the subject is contemplated, and the various tests by which the estimates are proved, indicate that Dr. NORMAN KER has done his work with extreme care, and compel respect for his judgment. Dr. RICHARDSON gave it as his opinion, some time ago, that "were England converted to temperance, the vitality of the nation would be increased one-third in value; or, in other words, nearly 227,000 lives would be saved to us every year." This is a startling statement; but, after careful investigation, Dr. KER thinks that it is much nearer the truth than many were supposed to believe. His own calculations give 200,000 as the number of deaths resulting from drinking, of which 128,000 may be traced to drunkenness and the rest to the more or less moderate uses of alcohol. We must say again that we are no, convinced as to the accuracy of these totals, but quite enough is proved to show that there is nothing so injurious to the health of the nation, nothing which contributes so largely to swell the tables of mortality, nothing which so reduces the average of human life among us, as the immoderate use of intoxicants. Not only does the writer of the elaborate paper before us give the results of his own observations, but he quotes the testimony of men like Dr. LANKESTER and Dr. HARDWICKE, Professor GEORGE MACLEOD, the returns of the REGISTRAR-GENERAL and the reports of public institutions, and the calculations of eminent statisticians, all tending to the same point. Not only are there the deaths of which intemperance is the immediate cause, but there is a large family of others to which it more or less directly contributes. "A patient dies from inflammation of the lungs, or erisypelas directly excited by the disturbance of the system from a severe accident to a constitution depraved and poisoned by intemperance. But for the previous alcoholisation of the sufferer, the accident would probably have been recovered from with no complications; and yet in such cases there is rarely mention of intemperance in the certificate." This class of deaths would constitute a very formidable addition to the number registered as the result of excess. But they are not all. Intemperance kills not only the slaves of the vice, but innocent people who have the misfortune to be connected with them. It is the cause of many an act of violen which ends fatally; it leads to that neglect on the part of mothers which so frequently issues in the death of their offspring; it is the prolific parent of the poverty and disease which so seriously raise the rate of mortality among children.

FIFTEEN FOLLIES.

First. To think that the more a man eats the fatter and stronger he will become.

Second. To believe that the more hours children study at school the faster they learn.

Third. To conclude that, if exercise is healthful, the more violent or exhaustive it is the more good is done.

Fourth. To imagine that every hour taken from sleep is an hour gained.

Fifth. To act on the presumption that the smallest room in the house is large enough to sleep in.

Sixth. To argue that whatever remedy causes one to feel immediately better is "good for" the system without regard to more ulterior effects.

Seventh. To commit an act which is felt in itself to be prejudicial, hoping that somehow or other it may be done in your case with impunity.

Eighth. To advise another to take a remedy which you have tried on yourself, without making special inquiry whether the conditions are alike.

Ninth. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste.

Tenth. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep, and a weary waking in the morning.

Eleventh. To remove a portion of the covering immediately after exercise, when the most stupid drayman in New York knows that if he does not put a cover on his horse the moment he ceases to work in winter he will lose him in a few days by pneumonia.

Twelfth. To contend that because the dirtiest children in the street or highway are hearty or healthy, therefore it is healthy to be dirty; forgetting that continuous daily exposure to the pure out-door air in joyous, unres-

strained activities is such a powerful agency for health that those who live thus are well in spite of rags and filth.

Thirteenth. To presume to repeat, later in life, without injury, the indiscretions, exposures and intemperance which in the flush of youth were practiced with impunity.

Fourteenth. To believe that warm air is necessarily impure, or that pure cold air is necessarily more healthy than the confined air of a crowded vehicle. The latter at most can only cause nausea, while entering a conveyance after walking briskly and lowering a window will, be exposing to a draft, give a cold infallibly, or an attack of pleurisy or pneumonia, which will cause weeks and months of suffering, if not actual death within four days.

Fifteenth. To "remember the Sabbath day" by working harder and later on Saturday than any other day in the week, with a view of sleeping late next morning and staying at home all day to rest, conscience being quieted by the plea of not feeling very well.—*Hall.*

A CHILD-LIKE FAITH.

(*Concluded from our last.*)

Is not this a grand lesson for the wise and prudent out of the mouth of childhood? Is there anything which the average Christian wants more than this strong and unreasoning faith? In the child, it seems at first to be credulity, and we are tempted to criticise and question the act of faith. But I believe this is only one of the million instances in which childhood is rebuking the wisdom of age. Is there any state of mind more enviable than that which declares a thing to be in possession for the simple reason that it has been asked of God? Set up all due limits to the assurance, we may not ask for things doubtful. God may think many things not good for us which we are ready to crave. Shut out all requests of this kind, and let us stay within the range of things which God is surely ready to grant. Among these are the forgiveness of sin, the peace which springs from trust, and that divine guidance in mind and in outward life which is our assured privilege. This discrimination is easily made.

Now let faith look up and ask for these things; and as it asks why shall it not reach out its hand to receive? Who will chide that simplicity of faith which says, "I have forgiveness, I have peace, I have God's hand leading me every hour, because I have asked for them?" This is quite aside from that type of faith which waits shivering outside while it reasons out the evidences of a true response. Real child-like confidence cannot bear the exposure of such reasonings and suspicions. The chief part of our possible enjoyment and strength as Christians is sacrificed to this morbid caution. We quarantine the very gifts of grace, and keep them waiting, while we consider the probabilities of God's answering, and of our actual receiving.

The child's faith in the case referred to needs but one proof text, and here it is: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). Here lies the whole mystery of the faith which takes, in contrast with the faith which wishes and wonders and waits. In this we cross the line from regions of cloud and gloom into regions of sunlight and joy. This privilege belongs to all believers who are willing to be child-like and child-hearted in prayer. This privilege is taken, too, by all Christians who are successful in the work of life. It is a great thing to explore histories and to exhaust theologies and varied lore. It is what one might envy to be able to survey vast continents of truth, and to be sure that we see them all and know their limits. It is grand to be able to handle the weapons of logic and to out-reason other men. But for the real enjoyment of living, for the assured victory of each day over doubts and perplexities, for the brave encounter with whatever to-morrow may bring, give us the child-faith which is innocent of logic in its believing; and which brushes aside all misgivings in the one confession, "I have asked this thing of God, according to his will, and because I have asked, I know I have received."—(*Advance.*)

CHURCH AND STATE IN GERMANY.

In Wednesday's sitting of the Lower House of the Prussian Diet a discussion took place upon the motion of Herr Windthorst (Meppen) to alter the law by virtue of which religious orders and congregations in Prussia are dissolved.

Herr Windthorst pointed out that in the letter of the Crown Prince to the Pope mention was made of a treaty between the State and the Roman Curia. He added: Speaking in the name of the Centre and the German Catholics, I declare that, if an understanding be arrived at between the Government and the Vatican, we shall wholly and entirely submit to the arrangement, even though we may consider the concessions made to the State too great."

Dr. Falk, Minister of Public Worship, delivered a speech, in which he emphatically opposed the motion. He declared that a sufficient substitute had now been provided for the services formerly rendered by the religious orders in question, and in regard to schools the Government was determined not to retrace its steps. He added; "The Government desires peace with the Church, but cannot in negotiating it entertain altogether unacceptable conditions. To the proposals of the Centre, which would destroy all past legislation against the encroachments of the Catholic Church, the Government opposes an unconditional refusal. The conditions proposed by that party are such as may be presented to an opponent who is bound hand and foot, but not to one who still stands upright and will eternally remain so standing. The Centre party does not wish for peace; it fights for fighting sake. On the other hand, a peace-loving Pope is now on the throne, who has in many ways given proof of his love of peace. The German Government was, and still is, ready to conclude peace on the basis of the Crown Prince's letter to the Pope, but though there may be a mutual desire for a pacific settlement, matters cannot proceed as quickly as might be wished. The peace concluded must be made as durable as possible The present proposals to let the matter rest by not giving effect to the law cannot possibly be carried out. Practical propositions for a modifie cation of the May laws are up to the present entirely wanting, and such a course could only be approached by the Government if peace were seriously sought and pledges given. The Government will not give up for nothing the position it has achieved with so much difficulty. The possession of the present legal powers has been, and continues to be, a necessity for the proper administration of the country."

At a later stage of the debate the Minister declared that it was an entire mistake for any one to suppose that in the remarks he had made he was thinking of a Concordat. The House ultimately decided to pass to the Order of the Day pure and simple, thus rejecting Herr Windthorst's proposal to modify the law suppressing religious orders. The only members who voted in the minority were those of the Centre and the old Conservatives.

INTERCESSORY PRAYER.

"*How can memory be helped so as to use to the best advantage in a busy life the privilege of intercession?*"—(See "Corner for Difficulties," page 317.)

We give, without preface, the answers sent to this inquiry on the subject of Intercessory Prayer. They suggest different plans for helping memory in this exercise of Christian love, and we trust they may be made useful.

I.

On reading one of the questions in the "Corner for Difficulties" this month, I was reminded of a suggestion in the Life of Sir T. Fowell Buxton, which has been of great use to me. It was his custom to "prepare in writing the substance both of his family and private prayers." Following his example, I began, when very young, the practice of making a list, from time to time, of what I wanted most for myself and for others—never wording the petitions, but merely writing enough to recall the need. Before kneeling down to pray, I would either read my list, or go over it mentally, and consider whether there was anything fresh to ask for. This saved much precious time from wandering thoughts, when prayer was actually begun.

Of late years, when multiplying claims have made it simply impossible to pray every day for every one who ought to be remembered, I have divided my objects for prayer among the days of the week—taking, for instance, the friends and neighbours around us on one day; old school-fellows on another; old scholars on another; and on Saturdays, *old* friends—the teachers of my childhood, my dear old pastor, and many others who had slipped out of my prayers for years, but seem restored to me again through the pleasure of this weekly remembrance. As some of those on my *daily* list pass beyond my personal help, or obtain deliverance from special need, they are simply transferred to some day of the week, and thus, I hope, will never be quite forgotten, although I may be forced to classify them more generally as time goes on. I have no fixed subjects for Sunday, which is thus left clear for anything special that arises.

A navvy once said, when speaking of Matt. vi. 6, "The streets o' London has been my closet many a time, when I prayed as I runned along the streets to my work." And since, of all kinds of prayer, short intercessions require least concentration of thought, I have tried to consecrate to them my little business walks—such as errands to the post, &c.—when there is seldom anything interesting to be noticed in passing, and have found it a real refreshment to turn from the immediate cares and pressing interests of my "daily list," to prayer and praise for dear friends now scattered over half the globe. Thus their wants may neither interfere with the deeper communion of the "still hours," nor be left for the last sleepy moments before going to bed.

II.

With reference to the above subject, I should like to suggest what I have found helpful for several years past—viz., to keep a card in some book always at hand, divided by ruled lines into eight compartments. In the top compartment write the initials of the persons or subjects you wish to remember *daily*. In the remaining seven, write the days of the week—Sunday, Monday, and so on (one in each)—and underneath each day write the initials of the persons and subjects for which you wish to pray *weekly*—dividing them among the seven days. In this way, if needful, the memory can be refreshed at a glance.

I would also suggest that, while those in the first compartment might be taken up at the morning devotions, those that are prayed for weekly might have a special portion of time allotted to them at some other time of the day.

III.

I have found the following plan most useful and helpful in my own case:—I had often arranged the subjects for prayer *on paper*, and used it with comfort, but there are difficulties about this—one's book or paper may fall into other hands, which is not desirable. I thought, therefore, of arranging them definitely into ten heads, each including the circle of friends or subjects in connection with that head; then, having arranged the ten heads, I used my ten fingers, and while holding each finger *firmly*

and trustfully seeking help from the Holy Spirit, I continued holding that one finger until I had remembered all I wanted to ask under that one head. In a short time, this became a fixed habit of mind, and, if interrupted (as I very frequenly am), I can recollect at what finger I stopped, and when able again to raise up my heart, I am able to begin at the broken thread. This may not suit other minds; I only speak of the comfort it has been to me, and I am one who leads a busy life.

IV.

My plan in regard to intercessory prayer is this—to write the name of every one who asks me to pray especially for them and their work, on a sheet of note-paper, and *get up half an hour ealier*, in addition to my usual hour for reading and prayer, in order to lay them before the Lord. I have a very busy life, and could not possibly fulfil my promises unless I did this. I never find the time misspent, but in praying for others always get blessed myself. I have realized great blessing through making agreements according to Matt. xviii. 19, and each morning pleading the request with my finger placed upon the passage.

V.

I venture to offer a suggestion on the subject which may, however, already have been made. Being an artist, whose time and daily thoughts are much taken up with my very engrossing occupation, I know how morning thoughts are the freshest; therefore, I think if we could have a simple card, either illuminated or plain, with one Scripture text as motto for the month, writing on it the requests for prayer asked, and then place it on our dressing-table, where the eye could not fail to catch sight of them, we may surely find time to include in our morning petitions some special object laid before us, and so in turn carry each, though in few words, and often with stumbling lips, to the throne of grace.

Other testimonies, agreeing with those already given, have been sent of the advantage of an arranged plan for each day of the week, and a correspondent recommends a halfpenny book (published by Taylor, Castle-street, Edinburgh) by Dr. Mackay, of Hull, entitled "Hints for Daily Union in Family and Private Prayer throughout the year." But we think that in a very busy life, where it is difficult to adhere to a set plan, friends may be remembered before God *in connection with everything that brings them to mind.* For example, on receiving or writing a letter, let a petition go up for your correspondent; in making a call, pray for the person on whom you call; when any one comes to see you, lift up your heart for that one by name; and so in other opportunities as they occur. The difficulty connected with pleading for others lies, it is to be feared, in the lack of a spirit of prayer and a spirit of love. "I have long felt," writes one, "intercessory prayer as much a work for Christ as anything else, and a blessed service of love, especially for God's suffering children, who can by this means bring down much blessing on others." *(Woman's Work.)*

A PREACHER IN HOMESPUN.

BY REV. THEODORE L. CUYLER.

"Uncle John Vassar was buried yesterday in the Poughkeepsie Cemetery. The funeral service was at the Baptist church, and the attendance was not large. His remains were carried up the aisle by six aged Baptist deacons, followed by Uncle John's widow and three children and a few friends from Standfordville. It is not many years since the liquor-sellers of Poughkeepsie hung Uncle John in effigy on Main street, and then burned him afterwards!"

So writes to me a faithful missionary of Dutchess county this week. If all the Christian men and women in this nation, who loved and honored the veteran "Johnny" Vassar, could have atteneded that funeral, no edifice in Poughkeepsie would have held the multitude. Even if the surviving soldiers of the Union armies could have come thither to show their gratitude, what regiments of "boys in blue" and of heroes with empty sleeves would have filled Poughkeepsie's streets! It would seem as if the city, whose rumsellers had once hung the fearless missionary like Old John Brown, and then burned him like the martyr John Rogers—ought to have paid more honor to one of the noblest servants of God who ever trod its pavements.

John Vassar was one of the remarkable characters who came to the front during the civil war. With its religious history his name is as indelibly linked as the names of Chaplain McCabe, or D. L. Moody, or George H. Stuart. Hundreds of soldiers when they read the tidings of his death, will recall the beloved old man, in his brown coat and soft-felt hat, who used to tramp from tent to tent with a satchel of Bibles and tracts on his back. Nor did he only carry good books in that well known satchel. He always had a supply of envelopes and postage-stamps, and a needle and thread to mend a ragged uniform, or some knickknack which soldiers always need. Whenever the bright sunny face and the old brown coat hove in sight, there was always a cordial "How are you, Uncle John? what have you got for us to-day?" One thing he was sure to have, and that was a word in season. He stopped to distribute his package of tracts to the group of men, and then wound up with "Come, boys, don't forget the prayer-meeting in the Christian Commission's tent to-night. Be on hand with us, and let us all pray for a blessing on the meeting." Then he would hie away to some tent where a soldier was waiting for another talk about his soul, or some sick comrade was expecting "Uncle John" to come in and pray with him. At the evening meetings the old man was a power. His pithy and faithful exhortations went straight to the soldiers' hearts, and led more than one to the Saviour. He prepared the way usually by striking up some familiar hymn, for Uncle John was "a walking hymn-book." Everywhere his cheerful face and stirring songs of salvation and fervent prayers were made welcome. A negro in the army gave a capital description of the veteran colporteur when he said "I just tell you what I think of Uncle John: he *is a real Christian.*"

And so he was. You could not meet John Vassar on a steamboat, or in a streetcar, or anywhere, without being kindled by his fresh earnest talk. Even as Jacob brought the smell of the barley-field and the vineyard in his garments, so this good old man carried the flavor and the inspiration of his religion with him wherever he went. He was full of his Master's work; it magnetized him as it does Moody, and as it always charged P. P. Bliss, with a sort of spiritual electricity. Why is it that so few Christians possess this quality? It is a great gift, to be sought after and prayed for. I suppose that its rarity may be accounted for by the fact that so few of us are possessed by a fervent absorbing love of Jesus, and a *passion for souls.*

Sometimes Uncle John Vassar, during his visits to Brooklyn, used to drop into our church prayer-meeting and modestly take his seat by the door. We were always sure to hear from him—and his words were nails in a sure place. He always illustrated what power there is in the Christian laymen when they will "witness" freely and on all fit occasions for their divine Master. To-day this land needs a hundred thousand Vassars to supplement the work of pulpit and Sabbath-school. The ordained ministry can cover but a fraction of the ground; the crying need is that goodly men and women of every station should use their tongues and purses and lives in winning sinners to Christ.

Dear old "Uncle John" has reached his last bivouac. The tireless frame that scoured the prairies of Illinois, and the camps of the Union armiés, and the rural regions of Virginia and North Carolina, is smoothed to its last quiet sleep. The soldiers and the negro freedman will bless his memory. And many a polished pastor and profound scholar may—at the last great day—envy the crown and the reward of that sturdy minister in homespun, brave old John Vassar.—(*N. Y. Evangelist.*)

Miscellany.

—*Advance*:

The independence of church and state, according to our reading, and according to the true American idea, is that the church as a religious organization shall not be under the control of the state to establish, support or prescribe its faith or forms of worship, but that full religious liberty of belief and worship shall be accorded to all. It does not mean that the state shall declare itself atheistic, or have nothing to do with religion as a power to be recognized, and encouraged, and an interest to be protected. It does not mean, as some of our radical reformers maintain, that all recognition of God as the Supreme Ruler to whom states and nations as well as individuals are subject, is to be discarded, and all religious ideas and practices to be abolished as foreign to the duties and functions of the state. The whole history and spirit and practice of our government from the beginning, refute this interpretation. The first prayer in Congress, recommended by Franklin himself, who was no enthusiast in religion—a precedent followed by the National and State Legislature from that day to this; the annual proclamations just now issued by the President of the nation, and the Governors of the several States, for the observance of a day of thanksgiving and prayer to Almighty God in recognition of his goodness, and supplication for his favor; and the administration of the oath in our courts of justice—all these are a direct recognition of God by the state, and so far a teaching of religious ideas, and a refutation of the doctrine that the government has nothing to do with religion, or religion with the government. And if God may be invoked in worship in our halls of legislature; if the state through its chief magistrate may rightfully remind the people of their dependence on God and their duty to acknowledge him; if the Bible may be introduced into our civil courts as a symbol of sanctity for the administration of oaths and the better security of truth and justice, then where is the anomaly, and what violation is it of the "American idea" if the Bible be *read* and the Father of Lights invoked in our public schools, for the better instruction of our children in the great principles of truth and duty which underlie all education and all true and worthy citizenship?

So far from this being contrary to the American idea, it is in the truest accordance with that idea. For it is a simple matter of history that our civil polity had a religious origin; our civil liberties were the birth and outgrowth of freedom of conscience, which is loyalty to God. And this parent idea, born of the Reformation and brought over in the Mayflower, has never been disowned or discarded by the nation, but is the vital root of our civil as well as our religious institutions. As Mr. Gladstone has well said in his article on "Kin beyond Sea"; "The type and form of manhood for America was supplied neither by the Recusant in Maryland, nor by the Cavalier in Virginia, but by the Puritan in New England. The Reformation was a cardinal factor in its production." And this type and form of manhood impressed itself on our government, which in its spirit and formative principle is a Christian government, and when it ceases to be so its destruction is near.

—Rev. W. Hay M. K. Aitken:

Do you not see that a man cannot claim the

benefit of the Atonement, without admitting first the justice of the sentence illustrated by the Atonement; and, in the second place, without seeing himself by faith as cut off, by force of that sentence thus undergone, from all connection with the former life of sin; nor, in the third place, without entering into a new and glorious relationship with the living God. He who is buried and raised again with Christ, is already in possession of the power of an endless life, and thus enjoys a new moral force; while he is animated by new motives, and fired with new desires. Thus he goes forth from the cross a "new creature" in Christ Jesus. If he sins now, he sins no longer because he is the slave of sin. A Christian may be betrayed into an act of carelessness; he may be unwatchful, and thus have to learn by his falls; but whereas before he was the slave of sin, and sin had dominion over him, now he is able to claim the blessed promise, "Sin shall not have dominion over you," for "if any man be in Christ Jesus, he is a new creature."

—The *Advance*:

"Brief mention was made in some of the papers, last winter, of a series of conversations in Mr. Cook's parlor, led by Mr. Alcott, and shared by a number of well-known gentlemen and ladies of diverse sentiments. Another and similar series was inaugurated on Monday evening last. Among the orthodox gentlemen present were Drs. Tarbox, Strong, and J. O. Means, of Boston; President Strong, of Minnesota, and Professors Hardy and Ruggles, of Dartmouth College. The Rev. Dr. Bartol, the medical Dr. Bowditch, Col. Higginson, and E. P. Whipple the essayist, of more radical quality, were also of the company. The topic was "Channing." Hon. Alpheus Hardy presided, and Mr. Alcott opened with unusual felicity. He told, in a pleasant way, how he, a Connecticut boy, drilled in the Westminster Assembly's Catechism by his father, and the Episcopal Catechism by his mother, first fell in with Mr. Channing, and came to admire both his spirit and his theology. He thought Mr. Channing was moderately evangelical to the last; believed the Unitarians of this day have made a mistake, fatal to their hold on the public mind and heart, in their humanitarian drift, and their surrender of the Trinity and a Mediator. It would not be easy to condense Mr. Alcott's exposition of his own peculiar views on these points. Dr. Bartol and Col. Higginson both dissented from the common belief that in his last days Mr. Channing re-acted toward orthodoxy. They were positive that he grew more and more radical to the end. It was noteworthy that both these gentlemen, together with Dr. Bowditch, while expressing their greatest reverence for his character, and their religious indebtedness to him more than to any other man they had ever known, seemed to have advanced far beyond their teacher. I confess that I was slightly startled when the latter said, and the others substantially repeated the words, "I do not feel any need of a Mediator; I do not want any one to stand between myself and God." To Col. Higginson's intimation that such supposed need is the product of orthodox teaching, Mr. Cook very aptly replied, "I was not so taught. I was brought up a Universalist, and educated at a Unitarian college (Harvard), and yet my feeling of such need is continual and profound." It was suggested that the topic might be resumed at the next meeting.

"Just here we are reminded that men who go over from evangelical to liberal ranks for the sake of a larger liberty do not always find it. We recently fell in with one of these, a person of fine quality and attainments, who confesses to his friends his disappointment. He finds abundant liberty to doubt, and to express his doubts; but not to speak out all he yet holds of firm belief. Instead of a more generous freedom, he feels himself under greater constraint than before. The end will most likely be a step back into a more evangelical body, or out of the pulpit altogether."

TELEGRAPHIC NEWS.

London, February 13: On the re-assembly of Parliament to-day, the Premier made a statement to the effect that the Cabinet had decided to wipe out the recent disaster in Zululand, but deprecated discussion of the matter until the further publication of papers. The Cabinet anticipates the strict execution of the Treaty of Berlin. The Afghan expedition has virtually achieved its object, and satisfactory arrangements are now possible for the protection of our frontier while preserving the independence of Afghanistan. We now hold the three chief highways of Afghanistan, and hope to retain them. It is hoped that the improving weather will tend to mitigate the existing distress in England. In the House of Commons. the Chancellor of the Exchequer made a statement similar to that made in the House of Lords by the Premier. He also said, in reply to a question, that the Indian Government had asked the British Government to lend £2,000,000 for a term of years, without interest. OBITUARY.—General Peel.

15th: The Under-Secretary of State for India, in reply to a question, said that Government had received no information about the speech made by General Roberts at the Koorum Durbar. In the House of Lords, the Duke of Richmond and Gordon (Lord President of the Council) said, in reply to a question, that Government was sending a physician to Astrakhan. Major-Generals H. H. Crealock, C. B., E. Newdigate, and Frederick Marshall have been ordered to the Cape.

17th: General Lord Napier of Magdala (Governor of Gibraltar) has been summoned to, and has arrived in, London. The Secretary of State for War (Colonel Stanley) in reply to a question, stated that it was not the intention of Government to despatch any Indian troops to the Cape.—Sir Stafford Northcote (Chancellor of the Exchequer) in reply to a question, said that the loan of £2,000,000 to the Government of India will not be proposed until after the Budget has been presented, as it must be the subject of a special bill.

18th: At the County Cork election, the Home Rule candidate (Colonel Colthurst) was returned by a large majority, in place of the deceased member, Mr. McCarthy Downing.—The strike at Liverpool amongst the dock labourers has come to an end.

Alexandria, 18th: A party of discharged officers made an armed demonstration to-day demanding their arrears of pay. The President of the Council of Ministers was wounded, and Mr. Rivers Wilson was insulted. The rioters were eventually dispersed by the military.

Berlin, 18th: The German Tariff Commission have resolved to admit raw cotton into Germany duty free.

London, 19th: In the House of Commons last night Sir Charles Dilke gave notice of a resolution condemning the Zulu War.

Berlin, 19th: The Germany Parliament has rejected by a large majority the proposal of Government to prosecute two Socialist deputies, who, after having been expelled, have returned.

London, 20th: An article in the *Times* of this morning again urges the reduction of the armies of the Indian native princes, which it asserts are wholly out of proportion to their necessities. The acquisition of a satisfactory frontier, according to the article, justifies such a step being taken.—It is announced that Lord Napier of Magdala has arrived in London merely to attend Parliament.—Consols remain unchanged at 96¼.—Correction.—The native army mentioned in the *Times* article of the 17th inst. referred especially to the armies of the native princes.—Latest news from the Cape is that the column under Colonel Evelyn Wood, C. B., (of the Utrecht-Wakkerstroom District), *was attacked on the 24th ultimo, by a force of four thousand Zulus. The engagement resulted in a victory for our troops with but trifling loss. The enemy were completely scattered.*—Colonel Wood is now falling back upon Utrecht The first reinforcements for the Cape have started.

Alexandria, 20th: The President of the Council of Ministers has resigned.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 17:

For Southampton.—Col D Mocatta, Capt Curtis, Mr H Hayes, Mr T Iboys Wheeler.

For Brindisi. Rev W O Clinton, Mr and Mrs Gore-Smith and infant, Messr Walter Thomson, R C Begnon C Ward, Hyde Edwards, C R Hills, and P F Walker.

For Venice.—Miss Plowden, Miss Reimers, Mr Phil Robinson, Capt and Mrs Thomas, one child and one infant, and Mr Palmer.

For Suez.—Rev W Urwick, Miss Hunter, Messrs Hammick, and W Hamlyn.

For Aden. Mr A F Serim, Mr Adam Cassum, Lieut C D Ferrier and Lieut St George.

For Gibraltar.—Mr J V Godinho and Mr J F Botello.

PASSENGERS ARRIVED.

Per Str. *Australia*, 18:

From Genoa.—Mr T R Reid, Mr Peterson, Mr H C Butterwich, Mrs Butterwich and one child, Mr Kleyer, Mr A Reuss, Mr Marzorati and brother, Mr C Bertrami, Mr and Mrs Tyrwhitt and two children, and Rev Henry Hacon

From Naples. Rev Rossi, Rev Diamonte, Dr J G Da Cunha, and Mr J M Crawford.

From Suez.—Mr E Brown, Mr D Inglis, and Mr Abdool.

Per. P. and O. Str. *Khiva*, 19:

From Southampton.—Mr and Mrs A Pengelly, Dr W Nolan, Surgeon-Major S Veale, Mr and Mrs J B Braddon, Messrs T T W Williaume, J McLeod Campbell, and Sheik Abdool.

From Venice.—Mr and Mrs Henslow and child, Mrs Woodburne, Messrs Buchan, Chalmers, R Mackintosh and Hemans,

From Brindisi.—Rev T P Hughes, Capt R Martin, Mr and Mrs Jackson and infant, Capt G F Bryant, Major White Capt Oxley, Mrs Roger, Messrs T W Smyth, G Hiley, P P Mack, G Ritchie, J A Shepherd, Hayan, and R J R Linjee.

From Alexandria.—Mrs Jacomb, and Mahomed Abdullah.

From Suez. The Maharaja of Kooch Behar, Dr Simpson, and Mr Kneller.

Domestic Occurrences.

BIRTH.

MACKICHAN—Feb. 14th, at the Free Church Mission House, Gowalia Tank Road, the wife of the Rev. D. Mackichan, of a daughter.

DEATHS.

LLOYD—On Friday 24th, January 1879, after nine hours suffering, at the residence of his son Thomas, 10 little Portland Street, Regent Street, London, and supported in the arms of his sons. Mr. John Lloyd, of Orielton Terrace Pembroke, fell asleep in Jesus: aged 62. For more than forty years his loving, faithful, blameless, life had been a living manifestation of the truth, "He that dwelleth in love, dwelleth in God, and God in him." And at last he gave his life a sacrifice to the dictates of his tender, yearning, heart.

FORJETT—Feb. 12th, at Ahmedabad, Jane Rachel, wife of F. Forjett, Captain, Bombay Staff Corps

WILLIAMSON—February 16th, at Mazagon, Victoria Williamson, relict of the late Thomas Williamson, aged 84 years and 8 months.

SPILLING—February 17th, of diphtheria, Charlie, son of Mr. and Mrs. Alfred Spilling, aged 5 years

"BOMBAY GUARDIAN."

Subscriptions received from 15th to 22nd February 1879.

Mrs. E. Page, 31st December 1878, Rs. 3-13; R. N. Burn, 7th June 1879, Rs. 6; Colonel J. S. Martyr, 30th September 1879, Rs. 7-2; A. H. L. Fraser, 31st December 1879, Rs. 7-2; Rev. P. Nordfords, 31st December 1879, Rs. 7-10; Dr. R. Malhar, 31st January 1879, Rs. 1-4; Store Sergeant A. Coghlan, 22nd August 1879, Rs. 5; Major C. C. Pemberton, 15th November 1879, Rs. 8-1; J. G. Brown, 15th March 1879, Rs. 3-4.

ARCHIVE COPY MUMBAI

Advertisements.

PIANOFORTE TUITION.

"Mrs. Albert Young, pupil of Sir Jules Benedict, Charles Halle, receives and attends pupils." The Fernery, Gowalia Tank Rd.

THE CATHOLIC PRESBYTERIAN.

A new monthly magazine, edited by Professor W. G. Blaikie, D.D., L.L.D. of Edinburgh.

Subscription Rs. 7-8-0 per annum, Post Paid Rs. 9-0-0.

Prospectuses may be had at the Tract Society's Depot where specimen copies may also be seen.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PARELL ROAD.

Head Master—MR. JAMES MCDONALD, Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON, Head Mistress—MRS. SMEATON, } With Assistants

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY. D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.

Bombay, January, 1879.

GRATEFUL—COMFORTING

EPPS'S

(BREAKFAST)

COCOA.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may saveus many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame." —*The Civil Service Gazette.*

Sold only in Packets labelled

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

POONA SCHOOL.

The next term of the school opened in Poona under the auspices of the South India Conference for scholars of all grades up to matriculation will begin on the 6th of January 1879.

A good and convenient home has been provided for girls and smaller boys by Mrs. Miles, and a similar one is provided for boys only by Mrs. Robbins.

TERMS ONE MONTH IN ADVANCE AS FOLLOWS:

		Rs.
For boarding, lodging and washing		25
„ two from the same family	„	45
„ Tuition from Rs. 3 to	„	5
„ Piano, extra,	„	5

Vocal music taught free.

For further particulars addess the principal,

Rev. W. E. Robbins, M.A.,
East Street,
Poona.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints, Indigestion, Wind, Spasms, Foul Breath Nervous Depression, Irritablity, Lassitude, Loss of Appetite Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and grateful to the Stomach, they give a healthy tone and vigour to the differ-ent secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system.

They can be taken at any time without trestrain from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London W., England. In Bottles **ONLY**, 1s. 1½d. and 2s 9d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp. Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

HOUSE OF HOPE.

THIS Home (now in Falkland Road) is supported by public contributi ons. It is in need of funds. Address Mrs. Raitt, Falkland Road, near the bridge.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*

"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA, POONA &c.

and all respectable Firms in India.

IS INFANT BAPTISM UNWARRANTED?

BY GEO. BOWEN.

Price two annas. One rupee a dozen.

Address Editor *Bombay Guardian.*

ARCHIVES SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

ANCHOR LINE OF STEAMERS.

BOMBAY TO LIVERPOOL AND THE MEDITERRANEAN PORTS.

The following steamers of this line have been fixed to sail as under.

	Tons.	*H. P.*	*Date.*
Macedonia	2272	486	26th February 1879
India	2259	500	15th March „
Trinacria	2107	424	12th April „
Italia	2245	424	26th Do. „
Anglia	2253	400	10th May „
Castalia	2200	424	24th Do. „

The s. s. "Macedonia" will go to Marseilles, Genoa and Naples.
The s. s. "India" will go to Liverpool via Naples.
Each Steamer carries a surgeon and stewardess.
For handbooks of information, plans of saloon and cabins or for any further information,

Apply to
W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

HALL LINE OF STEAMERS.

BOMBAY TO LIVERPOOL.

The following steamers of this Line have been fixed to sail as under.

	Tons.	*H. P.*	*Date.*
Speke Hall	2700	400	5th March 1879
Branksome Hall	2100	300	5th April „
City of Baltimore	2300	300	23rd Do „ (from Kurrachee)
Rydal Hall	2700	400	3rd May „
Wistow Hall	2700	400	17th „ „
Trentham Hall	2100	300	31st „ „

Each Steamer carries a surgeon and stewardess.
For handbooks of information, plans of saloon and state rooms or for any further information,

Apply to
W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay.

Bombay 18th February 1879.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	A.	P.
The Land and the Book ...	4	11	0
The kingdom and the people, or the parables of our Lord explained	1	11	0
Holy living and dying—Jeremy Taylor	1	9	0
Jesus of Nazareth—Dr. Patton—	1	7	0
Hints and helps to teachers and Parents	2	7	0
BOUND VOLS. OF PERIODICALS FOR 1878.			
Leisure Hour	3	15	0
Golden Hours	3	8	0
Children's Friend	0	15	0
Child's Companion	0	15	0
Infant's Magazine	0	15	0
British Workman	0	15	0
Band of Hope	1	4	0

All orders to be addressed to
The Superintendent
Tract and Book Society
Bombay.

HOME FOR PUPILS.

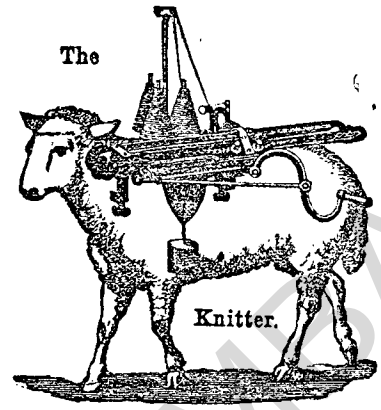
THE *home* lately established in Poona for children, whose parents are desirous of sending to any of the public schools at that station, has still accommodation for a few more boarders.

For particulars as to terms, limit of age &c., please apply to Mrs. G. Miles No. 24 Staveley Road Poona.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.



THE LAMB KNITTING MACHINES AND THE TUTTLE MACHINES.

For Knitting Hosiery, Caps and doing Fancy Work. Also

ZUCCATO'S PAPYROGRAPH

For Press-copy work—a process at once simple and effective for taking fac simile impressions to any extent of one original copy.

The above are being used extensively throughout America and Europe.

Apply for particulars to the *General Agent for India.*

H. BALLANTINE,
Care of EWART LATHAM & Co.
Bombay.

A NEVER-FAILING REMEDY
FOR LIVER COMPLAINTS.
DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA, Messrs. TREACHER & Co., Limited, Bombay, Byculla, and Poona.
N.B.—The Trade supplied on most liberal terms.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

Printed and Published for the Proprietor by SHIWRAM SHRIDHAR JOSHI, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada BOMBAY.

ASIATIC SOCIETY MUMBAI